THE
Fore-runner of Bels Dovvnefall,

Wherin, is breifely answered his braggnig offer of disputation, and insolent late challenge: the particularties of the confutation of his bookes, shortly by goddes grace to be published, are mentioned: With à breife answere, to his crakinge and calumnious confutinge of Papistes by Papistes them selues: and lastly à taste.

Giuen of his rare pretended sincerity, with som few examples.

Ierem. 51. v. 44.

I Wil visit Bel vpon Babilon, and cast forth of his mouth, that which he hath swallowed vp: and the gentils shal no more flocke vnto him and that because the Wall of Babilon shall fall downe.

ANNO M. D C. V.

THE FORE-RVNNER OF BELS DOVVNEFAL.

The vaine and foolishe title of his booke, With a note of a quadruple deuise, Which he vseth to Winne him self credit, and to endomage the Catholike cause.

CHAP. I.

THERE came lately to my handes, a certaine booke presented the last Easter tearme to the viewe of the worlde, by one Thomas Bell, long since à Minister, after that a Preist, and for some yeares past, and at this present, *Sicut erat in principio: as it Was in the begininge*: a Minister againe: in which state he meaneth constantly to continue, vntil the Lord by new reuelation shal otherwise dispose of his person. The title of his booke looketh bigge as

though it had eaten buls-beife, and accordinge to the comon ſayinge, as the Deuile lockt ouer Lincolne, and is readie to quarrel with any Papiſt whatſoeuer: this it is. *The Downefal of Poperie propoſed by Way of a new challenge, to al Englishe Ieſuites, and Ieſuited, or Italianized Papiſtes: daringe them al ioyntlie, and euery one of them ſeuerally, to make anſwere thereunto, if they can, or haue any truth on their ſide: knowinge for truth, that otherwiſe al the Worlde Wil crye With open mouthes, Fye vpon them, and their patched hotch-potch religion.* This name of his booke by al probabilitie, was giuen by the godfather, when he was in the ruffe of his roperye, and came haſtely into the kitchin, from ſome homely place, where a bad ſent had intertained his ſmellinge inſtrumēt (daungerous in theſe times of infection for an emptie ſtomake) and not findinge there any meate meete for his miniſterships mouth, but only an odd hotch-potch, fel into ſome cholerike pange, in which diſtemperature returninge to his ſtudye, the title was begotten; for otherwiſe why him ſelf, being à patched miniſter, created of two recantations, ſhould cal our religion à patched hotch-potch I cannot

Fairē and ſoft for daſhing: what will this man be in the fight, that is ſo hot and eager before he is yet entred the felde.

cannot ſee, nor I thynke him ſelf, hauing yet the eies of two miniſtres, and one Preiſt. Our church hath not ſtoode ſimperinge in a cloſe pot, or poore pipkin, no man can tel where, for I know not for how many hundred yeares together, as their cõgregation hath (which though falſely pretended, is the beſt cloake they can finde to couer the shame oft hir naked continuance) but hath alwayes borne ſaile in the ſight of the worlde, maugre the malice of the deuile, and al the tempeſtes of perſecution, that the furies of hell could raiſe: Neither is our religion patched together of many mamockes of olde ſtinkinge heretical aſſertions, as their faith is, where denienge of prayers for the dead, and the appointed faſtes of the Church, borowed from *Ærius*: ſcorninge of reliques, ſcoffinge at inuocations of Saintes, reiectinge voluntary pouertie, and allowance of Preiſtes, taken from *Vigilantius*, raylinge at the holy Croſſe, and ſacred Images: receiued from *Iulian the Apoſtata*, and miſcreant Mahumetanes: and diuers other ſuch like fragments, ſcraped together, be in their congregatione entertained for heauenlye

S. Epiphanius hares. 75. and S. Auſten hares. 53. Se S Hierõ. contra Vigilantium. Ciril. 6. cõtra Iulian. Cedrenus in Heraclio. S. Alcoranus Mahumet. cap. 15. & 16.

articles: and ſo whether it may not truly be tearmed, à patched hotch-poch religion, and godles galimamphorye of a new goſpel, I leaue to indifferent iudgment. Diuers other bookes in former times, hath he alſo diuulged, (for he had rather be ill occupied then idle) each of them, one ſo like another, that any man may eaſely knowe them to be puppies of one litter, & ſundrie puddles ſtewinge from one ſincke. In al which the principal ſcope he outwardly aymeth at, is the ouerthrowe of Poperie, as he ſpeaketh, and the aduancement of the truth: but whether any Pharaiſaicall

Matt. 23.v.5 *makinge broade his phylacteries, and enlarging his fringes, the loue of the firſt places at ſuppers, and the firſt chayres in the Sinagoges, and ſalutations in the market place, and to be called of men Rabbi*, hath alſo his share, and diuide ſtakes, that is councel to any, and a myſterie ſo ſecretlye carried, that it is without the compaſſe of al humane diuination: for the happie effecting of theſe his deſignements, and to procure credit with his readers, (for I thinke he hath litle with his hearers) like an olde ſoldiear and beaten Captaine he vſeth many ſtratagems, but eſpecially fower.

The

The firſt is, to prouoke, to challenge, to dare al learned men, to the combat. for would any man in his wittes, make ſuch an offer, were he not moſte aſſured of victory, and to triumphe ouer the Romans, that haue ſo often triumphed ouer others? The ſecond is, with great ſorrowe of ſowle to lament, that he can get no anſwere to his bookes, and vtterly to diſpaire euer to ſee any ſuch thinge effectually attempted: an euident demonſtration, that they be of rare erudition, and truth in his ſide. The third is an inuection (if we liſte to beleue him of his owne, as Thraſo ſaid in Terence) *Enuche.* and that is to ouerthrowe papiſtry, by papiſtry it ſelf, and to ruine our faith, by the principal profeſſors and patrons of our religion. Mary god bleſſe vs from this Bell, for neuer was there ſuch à peale runge in our dayes, or in the daves of our forefathers. The fourth and laſte is, his ſaint-like proteſtation of ſincerity, vpright dealinge, and hãdlinge al thinges accordinge to equitie and conſeience. Theſe be the mayne bulwarkes of his bookes, framed by this excellẽt engenite, both to defend them ſelues, and to batter vs; Al which not withſtandinge, are

nothinge els but skearcrowes,& painted paper walles, ſeeme they neuer ſo terrible to ſimple ſoules: Spiders webbes are ſtrong ynoughe to make bootye of flyes and gnattes, weake nettes to catch ſwalowes and greater birdes. And I wil not deny, that he might with ſome pretie credit, haue tampered amonge litle ones, who are ſoone ſcandalized, but when with phantaſtical conceit he ſuppoſeth, that he can contriue the ruine of gods Church, or confounde al learned Catholikes whatſoeuer. *Sutor vltra crepidam* the Cobler is beyond his shoe, and he doth walke (as the Prophet ſaith) *in great and Wonderful thinges aboue him ſelf*. His malice is great, but his power nothing coreſpondent. He is a curſt cowe, but with short hornes: wherfore let him ſtriue againſte Catholike veritie, ſtruggle with God and Church, war againſt heauen: repentance (god graunt that not fruitles) wil be the end of his labours: and perpetual diſgrace, (without diuine amendinge grace) the iuſt reward of his vvorkes. If any ouerſwaied with a falſe weeninge, thinke otherwiſe, let him haue a litle patience, voutſafe the reading of this ſmale treatiſe,

Pſalm. 130. v. 2.

tiſe, and he shal ſee his fower forts (by one that acknowledgeth him ſelf inferior to thouſands in Gods church) fiered about his eares: let vs breifly runne them al ouer.

Bel ſeemeth wonderful deſirous of diſputation in Wordes, and yet in deedes refuſeth the ſame.

With an indifferend offer of trial.

CHAP. II.

MVch ianglinge hath the miniſter kept ſince his laſte reformation, & like a Ffleet-ſtreete hackſter iuſtileth at Ieſuits, showldreth Seminaries, braueth al the learned men of chriſtendome; ſo deſirous is he to manifeſt his manhoode, to exerciſe his talent, and to shew the worlde ſome tricke of his cuninge. This humor of his he diſcouereth in his motiues: The ſame vauntinge vaine hunteth him in his Surueye: In his huntinge of the Romiſhe fox, though it be but a petty pamphlet, yet is he once or twice harpinge on the ſame ſtringe: And in his Counterblaſt, with inſolēt wordes & opprobrious tearmes, he dareth Ieſuites, and Seminaries, to anſwere his bookes. And laſtly in his late

In the preface ſpeciall. and pag. 35. and 36. To the Seminary Preiſts in vviſbich caſtle, &c. Pag. 57. and 65.

late Downefalle, he proclaymeth à new challenge, couragiously castinge out his daringe dartes: and in the end of his preface, and euery seueral chapter, as though he had bene apprentice to some ballad maker, the foote of the songe runneth after this manner: *Answere o Papistes if you can, if ye cannot so doe, then repent for shame, and yeelde vnto the truth:* And at the heeles of one of them followeth this fearful, and formidable adiuration. *I challenge you, I prouoke you to the combatte, I adiure you al ioyntlie, and euery one of you seuerally, for the creditt of your cause, for the honor of your Pope, and the life of Popish doctrine, which now lieth bleedinge, and wil shortly yeelde vp the ghost, if some soueraigne remedie be not speedely prouided for the same.* The minister may take care for his winding sheete, gods church is in no daunger, the more she bleedeth out such corrupt, and pestilent humors as he is, the better is hir estate. He muste pardon vs, we relie more vpon Christes promise for hir perpetual continuance, then vpon his lyinge lippe, for hir shorte yeeldinge vp the ghost. we make no dout but that he mightely enuieth her felicitie, and greedely thirsteth after hir

pag. 80.

destruction

deſtruction. But as litle doe we doubt, but that she shal ſtil liue and endure, *rumpantur vt ilia Codro*, although he frett out his bowelles with greiſe and enuie. *Deſiderium peccatorum peribit*, the deſier of ſinners (ſuch as he is) shal perishe. Thus the miniſter braggeth & braueth others to diſputation, either by worde or writinge, and like à deſperate cowarde, feareth not to fight with any, prouided alwayes that they be far ynough of, and him ſelf out of al daunger: and ſo he sheweth him ſelf of as reſolute a courage, as the coliar of Croidon, who litle fearinge the Maior of Londons authoritie, out with his purſe, and like a liberall gentlman, gaue him that liuerie which would better haue beſeemed ſome body els: but yet not before he was ſix miles out of towne. Yf he take him ſelf for ſuch à ſilogiſtical ſwashbuckler, that nothinge but preſent death, to approache the ſphere of his diſputant actiuitie, why did he neuer vouchſafe to viſit Wisbiche, where he might haue wonne him ſelf imortal fame, if he could by his learninge and force of arguments, either haue transformed them from Papiſtes to miniſters (as by ſpecial reuelation he

Pſalm. 111. v. 9.

hath chaunged him ſelf) or els by his potent proofes, ſo ſet them agrounde, that their fauorable auditors should haue condoled their diſmolle misfortune, ſeing them ſo battered with Bell bullets, and put to ſo diſgratious confuſion: was he doubtful of findinge them at home? it cannot be, their buſines lay alwayes within doores, and he might haue bene as ſure of them, as though they had bene faſt shut vp in a Caſtle. was he vnwillinge to take ſo longe à iorney? no iuſte cauſe of any ſuch ſuſpition, when he offereth about the like buſines, with à ſafe conduct to repare into any parte of Chriſtendome. why did he not alſo whett his wittes vpon Maſter Wrighte his countryman, who was longe time priſoner in the Clinke, and for his learninge wel knowen to the whole realme, hauinge bin aſſaulted by the flower of our Cleargie chiualrie: but as for this challenger, neuer could I heare that euer he durſt come nere him; by which the gentle reader may gather, that the heauenly influẽce of his coniuringe, worketh not any rare effect, but where none is preſent to entertaine him (for there he shameth, diſgraceth, and confoundeth

In the ſpecial preface of hu Motiues.

foundeth al, be they neuer ſo learned, and none can be founde that dare take vp the bucklers againſte him) and that vpon the dunghille of his owne parishe, he ietteth vp and downe like à cocke of courage, vvith his bigge barbles, and threatninge cox-come, crowinge moſte fearefully: marry where any occation is offered of blowes, or knockinge cheere, there he creepeth pittifully, like à poore par'd capon, with a thinne paier of gylles, that came lately from Katherin cutter, or like a mungrille curr of the countrie, that with his tayle clapt betwixt his legges, and cringled backe, ſneaketh away as faſte as he can trudge, for feare of ſuch a breakfaſte as he liſt not to come at.

This is the magnanimous ſpiritt of worthie Sir Thomas, or els why hath he not repaired to theſe places, where his longinge might haue bin ſatisfied: or if he deſiered to manifeſt him ſelf to the world, or to ſeeke for the common good of many, why did he not procure by that great grace & fauour which his deſartes hath purchaſed him in court, wherof him ſelf to his comfort, maketh mention, that he might in publike audience, haue ſcufled with theſe ignorant Ieſuits,

In the epiſtles dedicatory of his Motives and Supplication.

and curried ouer the coates of theſe ſillie Seminaries. And be it ſpoken in a good hovver, if his longinge be not gone, nor his diſputinge heate cooled, there is no time yet paſt: for not long ſince, an humble ſupplication vvas exhibited to his Maieſtie, vvherin vvith dutifull reſpect, the fauour of an indifferent diſputation vvas ſued for. Miſtris Sutcliffe as the bruite goeth, beinge quicker of hir fingers, and more nimble of conceiptes, got the ſtart of hir husband, and ſo hath had the glorie of the firſt anſvvere, Sir Mathevv hir mate, like a kinde com-a de, hath ſeconded hir, and ſet forth an other: and ſo booteleſſe to vvrite any more: The only courſe that Bell for his creditt can take, is to make earneſt ſuite, that he may haue the honor of the diſputation; novv let him ſpeake, or for euer hould his peace. Is diſputation vvith him novv out of requeſt, and his minde chaunged, as it may vvell be, ſeinge he hath made greater mutations then that. and had he rather shevv his valor in an indifferent conference: if ſo: then vvill I offer him faire playe, and that is, if he pleaſe to be the defendand of his ovvne bookes, vvith vvhich

vvhich he should be beſt acquainted, and in all reaſon ought to defend, I vvil be the opponent, and take vpon me notvvithſtandinge all his proteſtation of ſinceritie, to conuince him of many coſeninge trickes, ſundrie notable lies, and diuers groſſe corruptions, Let him therefore proue his frendes, and procure that it may be obtained, vvith thoſe equall cõdicions vvhich vvere graunted to the Proteſtants in the preſence of the French kinge. And if any intreaty vvil farther ſo honeſt a ſuite, vvhich to him, if his harte and pen agree together, can not but be grateful, and imbraced vvith all the povvers of his ſoule, then I requeſt him of all curteſie, and for that comon good vvhich may redound to many, earneſtly deſire him, that he vvil ſtraine his creditt (if it be not at the higheſt and in danger of breaking) that vve may meete in the liſtes, and make experience *quid poſsit vterque*, vvhat either of vs offenſiuely and defenſiuely can performe. If he ſtande vpon his punctoes, and diſdaigne all humble kinde of proceedinge, as nothing fittinge his braue braggarie, nor his

his mountinge and ouerlookinge humor, thinkinge it ſmale reputation to combatt with abaſe peticioner: then to keepe proportion to anſwere his vaine, and alſo not to giue one inche of ground in the quarrel of gods truth, *for Who is this vncircumciſed Philiſtian, that hath dared to rayle vpon the armye of the liuinge god?* I challenge this challenginge cowarde, dare and redare, this daringe daſtard, that he wil for the honor of his cauſe, the creditt of his learninge, and defence of his braginge and inſolent bookes, labour effectually, that we may in manner aforeſaid grapple together.

1. Reg. 17. v. 26.

Yf he refuſe this condicion, ſo reaſonable, ſo iuſte, ſo indifferent, no remedy but I muſte come vpon him, with à lawe caſe of *nouerint vniuerſi*. Be it knowen to all men, that the date of his learninge is out, his great and flowinge courage daunted, and drawen drie: proclaime him cõtemptible, and banckrout, hauinge broken with his owne dependants and creditors, and expoſe him for a ieſtinge ſtocke to all Chriſtian people, from generation to generation world without end. Amen.

That

That Bels bookes haue longe ſince receiued their anſwere, With the particuler contents of the ſame, and though vpon iuſt occaſion it hath hitherto bin ſuppreſſed, yet shortly by gods grace to be ſet forth.

CHAP. III.

WHeras Bel hath paſſed hitherto vncontrolled, and vvithout anſvvere, partly for that by ſome of iudgmēt not any vvas thought neceſſary (of ſuch courſe ſtuffe be they made) partly for other iuſte reaſons, hereafter more at lardge to be handled; the miniſter maketh his ccmoditie thereof, and vvould haue the vvorlde to thinke, that not lack of good vvil, but vvant of skill, hath made Catholikes ſo longe ſilent: and all this to alienate mens mindes from the faith of their forefathers, as a religion that cannot ſtande in feilde againſte him, and for that cauſe hath bin vtterly left deſtitue of all defence. And albeit he had intelligence by a Catholike booke (as him ſelf confeſſeth) ſett out in then'de of the yeare 1602, that the confutation of his vvorkes vvas vndertaken, and to be published if it ſhould be thought

thought conuenient (and one parricular point in the ſame touched, vvhich did not alitle vvringe his maſterſhip on the vvalles, though he ſet a good face on the matter, and for the eaſe of his ſtomake, entertained the ſaid booke vvith the eloquent flovvers of *Shameles pamphlet, Scurrilous libel, and a rude lyinge botch-pot of omnigatherum*: reuelleth alſo at the author, him ſelf, tearminge him in the lenity of his ſpiritt, *Swaggeringe diuine, Shameles calumniator, ſoule-mouthed ſwaggeringe diuine, impudent lyer, and braſen face*) yet by no meanes vvill he beleeue, that there vvas euer any ſuch thinge intended indeede: luſt as the falſe Prophetts perſvvaded the Ievvs, that the kinge of Babilon vvould not come vpon them, nor their countrye: and therfor to haue it giuen out that there is any ſuch confutation, he reputeth it but for adeuiſe, to dazell (as he ſaieth) *the eies of the ſimple readers, and of others, that shal heare thereof, that they may ſtil be ſeduced with popish legierdemaine, from time to time, and not behould the ſun shininge at noone tide, who all in the end muſt receiue the iuſt reward of their follie, euen the flapp of a fox tayle.*

In his Counterblaſt pag. 45.

pag 44. pag. 49.

Ierem. 37. v. 18.

pag. 45.

Thus the miniſter is pleaſant, re-

recreateth him ſelf and his readers with his merry conceites, but if in concluſion the confutation doe come forth, as by gods grace it shall, with that conuenient ſpeed, which the time, and other occurrents will permitt, is he not then like thoſe that Ieremie ſpeaketh of, proued a falſe Prophett, and doe not they that beleeue him (as I thinke there be very few, let him prattle what he liſte) shew them ſelues very ſillie sheepe, to follow ſuch a bel-weather; and that they muſt in the end receiue the iuſt rewarde of their folly, euen the bleſſinge of an Aſſe tayle. Agayne in the very ſame place, diſpairinge euer to ſee the effect of any ſuch attempt, he lamenteth his diſtreſſed caſe, in this dolefull manner. *No no my deareſt they meane nothinge leſſe. They Wil neuer While I liue, publish any ſuch confutation: their owne conſciences condemne them, they knowe they are not able to performe it, I Would moſt gladly (I proteſt before god and the Worlde) once ſee any ſuch confutation duringe my life.* Surelie he is much to blame to diſcomfort him ſelf without all cauſe. He may very wel liue to ſee it, and yet die ſooner much then he would. Let him not be diſmayed, for I can aſſure him

Pag. 45.

of myne owne knowledge that our conſciences doe not condemne vs, neither doe wee knowe that we are not able to performe as great a matter as that. To giue the more creditt to my wordes, and ſomwhat to reuiue his dead ſpiritts, I will here giue him a note of the nomber of the bookes, and their particular contents. They be in all Fiue, written againſte his motiues, and Surueye fiue yeares agoe. The firſt booke contayneth many of his notable vntruthes, corruptions, and falſifications. The ſecond preſenteth a gallant and deſperate fraye, betwixt the reformed miniſter of Baſcall, and Thomas Bel preacher of the worde: all the clubbes in London being not able to part them. For ſuch a grace he hath in writinge, that he falleth into groſſe contradictions, and what he ſaieth in one place, not ſeldome he vnſaieth in another. The third handleth a couple more of extraordinary, and choice contradictions, worthie for their dignitie, to haue a ſpeciall place by them ſelues. In the firſt (which hath diuers prooſes) he condemneth him ſelf, and his owne congregation (the defence whereof he hath vndertaken)

vndertaken) for the maintayners of falſe, hereticall, and blaſphemous doctrine. A pointe worthie to be conſidered of by his bretheren, for he giueth them moſte iuſte cauſe, to ſuſpect him of playinge bootye, and that his hart is ſtill an harbourer of Poperie, or at leaſte not replenished with the liuely liquour of the new goſpell: And though he laboureth to purge him ſelf of that ſuſpition, and ſweareth deuoutly, yet may they come vpon him as thoſe caterpillers did vpon S. Peter vvith a *loquela tua te manifeſtum facit, thy ſpeech doth bewraye thee.* In the ſecond (fortified alſo with diuers reaſons) he acknowledgeth our faith (which with might and maine he would ſeeme to oppugne) to be the truth, and that very religion which Ieſus Chriſt god & man, brought from the boſome of his father, and planted in the worlde: ſo that the Proteſtants haue againe iuſte cauſe to complaine of him (as *Balec* did of *Balaam*) for bleſſinge thoſe whom they expected he ſhould haue curſed: and worthelie to haue him in iealouſie as being fled to them with the ſame minde, that Chuſai Arachites did from Dauid, to the campe & ſeruice of Abſalõ.

In his ſuruey to the chriſtiã reader.

Mat. 26 v. 73.

Num. 23.

2. Reg. 15. v. 34. & cap 17. v. 15.

The fourth entreateth of the weake groundes of his vvorkes, to vvitt, vvhat deceites he vſeth in reaſoninge, with exſamples, for more perſpicuitie and light: what treacherous trickes alſo he practiſeth, concerninge Doctors and Fathers, Councells and Scripture: ſo that the reader shal haue a perfect Anatomy of the corrupt body of his bookes, with their manifolde maladies and diſeaſes: and with all behould all his foundations and ground workes vndermined, and his fortifications blowen vp.

The fifth and laſt, shall anſwere the recapitulation of his Suruey or as he partlie ſpeaketh, the *Perioch:* in which he would shew at what time, diuers points of our religion came in. And although what hitherto hath bin written, concerneth only his firſt two bookes, yet will I now take the paynes, to veiw ouer thoſe alſo, which came out after: as that terrible tooth-leſſe bitinge beagell, called the huntinge of the *Romishe Fox*: the naturall ympe of his motiues and Suruey, begotten by them in ſinne and iniquitie: it reſembleth the parentes ſo liuelie, as though it had crept out of their mouthes: his

Goulden

Goulden Ballance alſo, with the yoake-fellowe. *The Counterblaſt:* and laſtely his late *Downefal*, and what in them I ſhall thinke meete accordinge to the order propounded, by rancke in his due place. Yf ought els be added, for exſample a more particular reply to the challenge of his *Downfall*, that muſt be counted for a worke of ſuperarogation: what reaſon hath he now to feare that he ſhall die before he ſee his confuſion. Tender boughes and younge leaues as ſcripture ſaith, and experience teach, are a token that ſommer is at hand, the particularities likewiſe before mẽtioned, as buddes shootinge forth, are a ſigne of more plentifull bloſomes shortlie to followe, if the colde eaſterne winde of pouertie, doth not hinder the growinge, and keepe back the ſpringe. My principall hope is in our good Lord, that as he hath giuen me a minde to write, polishe, and ſet forth the worke, ſo he wil aſiſte me, not only with health and libertie, but alſo furnishe me with all thoſe thinges, which for ſuch an exploit be neceſſarie. Yf his diuine wiſedome, *Which reacheth from end euen to end mightely, and diſpoſeth all thinges* *Mat. 24 v. 32.* *Sap. 8. v. 1.*

ſweetlie shal othervviſe ordanie, his name be bleſſed: humaine councels, muſt with al obedience yeald to heauenly prouidēce: only I would haue the curteous reader to vnderſtande, and Bell to knowe, that there shall be no fault in me, for performinge of what ſoeuer is promiſed, more then which, neither can I in reaſon aſſure, nor any with equitie euer expect.

That Papiſtes doe not oppugue papiſtes as Bel vainely vaunteth: With the diſcouery of a double ſlight, Which concerninge this point he practiſeth.

CHAP. IIII.

THe principall thinge wherein Bel would be thought to out runne his fellowe miniſters (if any he hath) and to vvin the bel from them al, is a certaine ſingular gift, and ſuperexcellent dexteritie, of confoundinge our religion, by the profeſſors of our faith, and ſetting one Papiſt together by the eares with an other. This new inuention of his in the epiſtle dedicatorie of his *motiues*, dedicated to the right Honorable lords of the Councell, him ſelf calleth *A rare metho-*

methodical discourse, such is the rare humilitie of the reformed order, and the memorie therof is so gratefull, that he is often twanglinge vpon this stringe. to omitt other places in his late *Downfal* (though long since a fowle downefall brake the neck of his soule) he obserueth, *That popish religion hath alwayes beene condemned of great learned papistes, that liued in the popes church.* and in another place his margent telleth vs, that *The Papistes graunt as much as they desier:* which I would willingly confesse to be true, were not he in sayinge so a notable liar. How then cometh it to passe, will some say, that vsually he alleadgeth Catholike authors against chatholicke doctrine? The question is quicklie answered; it is not their default, but his fraude, not his great learning, but litle conscience that is the cause thereof. The scriptures are daylie for diuers mad purposes vvrested and wroung, cleane a gainst the heare, and cõtrarie to their true sence & meaninge, as all knowe, and yet no blame to be laid vpon the sacred text, but vpon those crooked Apostles that depraue them, to their owne and others perdition. Yf the word of god may be

pag.18.

pag.70

peruerted, mens writinge haue no ſuch priueledge, but that they may meete with falſe fingers, ſuch as Bels bee; and therfore I giue him to vnderſtand that he abuſeth gods church, deceiueth his ignorant reader, and iniureth Catholike authors, whē he would make the vvorld beleeue, that our owne Doctors doe wounde our religion: They are cleere from the crime obiected: al the ſuſpition which is grovven, taketh roote from his malice, and not from any deſert of theirs, they carry not tvvo faces vnder one hoode, nor blovve hoate and colde out of one mouth (as ſome doe euery way as honeſt as Thomas Bel, and yet bad inoughe) as I intende more breifliе to let the reader to vnderſtand. Tvvo ſlightes he vſeth to dazell the eies of vnlearned men, perſvvading them that the ſpirituall ſouldiars of the Catholike church, haue turned their vveapons to their mutual deſtruction. The firſt & that moſte groſſe, ſhamefull, and common, is, to falſifie, or by one vvay or other to depraue ſuch ſentences as he produceth: for proofe vvhereof, I referr the reader for a litle triall to the next chapter, vvhere he ſhall finde ſome fevv exſamples:

exſamples: more choiſe of ſuch vvares, he shall finde at the next mart, vvhere his foule fardle shal be laid open to the veivv of all. The ſecond is, Wheras Catholike vvriters haue diuerſitie of opinions, vvith vnitie of religion, diſſenting in ſmale matters, as namely thoſe, vvhich vvee cal ſchoole-queſtiõs, but neuer diſagreeing in any artickle of faith, no one euer formally oppoſinge him ſelf, againſt any thinge defined in generall councell, for no ſuch preſident can he bringe forth, yet he maketh his tounge to vvalke, and vvould haue the vvorld to thinke, that one Papiſt doth maſſacre another, and that vve had varietie in artickles of faith (as though the lunaſie of the Proteſtants had infected vs:) Plentifull exſamples hereof vve haue in his booke of *motiues*, I vvill breifly cite one: *Many papiſtes* (quoth he) *as Aquinas Richardus &c. doe hould, that a ſimple Preiſt, by vertu of the Popes diſpenſation, may lavvfully and effectualy, miniſter their Sacrament of Confirmation.* We vvillingly graunt it, as being the moſte receiued and common opinion: vvhat of all this? *But this opinion* (ſaith he) *is ſtoutly impugned by other great papiſtes, to vvitt, Bonauentura,* *Chap.8 artic. 12.*

Alphonsus, Durandus, Scotus Maior, &c. Be it so, what then? such dissention as this, is without any violation of faith at all. O (saith he) *What greater and more important dissention can be then this? for Confirmation is a Sacrament With the Papists.* If he knewe not, and be content to learne I wil teach him. A far greater dissention it were, euen in this verie point of Confirmation, if some hould it to be à Sacrament, and others did denie it: the disagreemēt was of the extraordinary minister of the Sacrament (which is no such important matter as he would inforce) of the Sacrament it self they made no question. doe not we knowe that the Protestants them selues allowe, and prescribe the signe of the crosse in Baptisme, and that the Puritanes detest it: that they in necessitie permitt lay people to baptise, and these thinke it such a prophanation of that sacred misterie, that they had rather suffer infants to die without baptisme (so great a zeale they haue to pack them to hell warde) Should I come vpon him for this varitie, and crie out after this manner: what greater and more important dissention can be then this, for Baptisme is a Sacrament with them: would

In the former place.

would he not condemne me for a notable wrangler, seinge they contend not whether Baptisme be a Sacrament or no, but obout other questions, to vvitt of a certaine ceremonie, and the extraordinary minister, which they make no great account of. Let him then queitly take him self by the sleeue, and see whether the measure will not serue (and much better) to make for his ministershipp a liuery of the same cloath. Were the dissentions in the Protestants congregation, of no more fundamentall points then ours bee, it should not daily be shaken with such terrible earthquakes, and to the great disgrace of a new timbered gospell, for lack of good worke manshipp, be in daunger of fallinge: but alas they are continually brawling like beggars, and lie lugginge together by the eares, about the verie sinnowes and soule of their religion, in endles quarrells and contentions. Luther and Zwinglins are proclaimed by M. Iewell, that Patriarchal challenger, for *moste excellent men sent of god to giue light to the World*. and yet did Luther defend till death, the true, reall, and substātiall presence of Christes bodie in the Sacrament, giueinge his black

In his Apologie of the Church of England.

blessinge

bleſſinge to all thoſe that taught otherwiſe. Zwinglius for all that, hauinge the ſpiritt no leſſe then Luther, vtterly denied the reall preſence, contemninge his curſe, and diſdayninge to followe the light of his lanterne: ſuch ſvveete agreement there vvas betvvixt theſe tvvo *moſte excellent men ſent of god*. Can Bell deny this to be true, or that this point of religion is materiall, as vpon vvhich dependeth ſaluation or damnation: I knovve him to be a braue minded man, and one that dare venture as far for the credit of the goſpell as an other: Yet I ſuppoſe he vvill neuer ſtand vpon any tearmes, but queitly admitt both the one and the other for knovven truthes: and then muſt I be ſo boulde as to demaunde, hovv he can defend one of theſe heauenly prophetes, from being an heretike and damnable doctor; and ſo vvith the candle of falſe doctrine, to haue shevven his followvers the vvay to euerlaſtinge darknes. The miniſter is quick ſighted to behould a mote in our eie, but he cannot ſee a beame in his ovvne. May vve not iuſtly ſay to him vvith our Sauiour, *Hipocrite caſt out firſt the beame out of thine ovvne eie, and then*

Mat. 7. v. 5.

shalt

shalt thou see to cast out the mote of thy brothers eie. To leaue Germanie and speake of the professors of our owne contrie: Doe not the Protestants thinke the dignitie, & superiority of Bishopps and Archbishopps agreable to gods vvord: and yet doe the Puritanes in the name of the lorde (by their champion Martin Mar-prelat and his mutinous make bates, that band vnder his colors) crie out (as Thomas Rogers saith, and it is no councell to any) that *their callinge is vnlawfull, that they be ministers of Antechrist, worse then friars and monkes, deuiles bishoppes, and diuelles incarnate*. netheir as I suppose will he say that this is a triflinge question, for feare of scandalizinge litle ones. Aerius of vvhom vve spake before, vvas condemned of heresie for equallinge Preistes vvith Bishopps. Could Bell haue the luck to finger an Ouerseer ship (to vse his ovvne phrase, that he may the better knovve my meaninge) then vvere the matter cock sure, and a flatt heresie indeede to mainteine any such assertion: mary till then great vvisdome to proceede vvith deliberation, to runne vvith the hare, & hould vvith the hounde: flatter on the

In his sermon printed by Iohn Windet 1590. pag. 13.

Survey Pag. 516. Goulden Ballance pag. 31.

one

one side, and saune on the other. Can he not reade ridles, *Dauus est non Oedipus.* By the next post he shall knowve more of my meaninge, in the meane time let him feede in his hart vpon this by faith and be thankfull.

Bel pretendeth great sincerityе like à true Apostle, and yet like à false Apostata vseth it not, With some fevv exsamples of his malitious and corrupt manner of proceedinge,

CHAP. V.

VVHere deceipt is intẽded, there the Protestacion of sincerity, vpright dealinge, and a tender consience, as a necessary preparation must be pretended. for this is the goulden baite to angle ignorant soules, and the cõmon cloake of coseninge companions. Iuglers tuck vp their sleeues, open their handes, and make shew of the plainest dealinge in the worlde: False Prophetts put on sheepes cloathinge, and the deuill transformeth him self into an Angell of light. Iesabell proclaimed afast, when she sought the blood of innocent Naboth, and the Aposte assureth vs, that certaine false teachers and

Mat. 7. v 15. 2. Cor. 11. v. 14. 3. Reg. 21. v. 9. Rõ. 16. v. 18.

and belly gods did by *Sweete ſpeeches* and *benedictions, ſeduce the hartes of innocents.* Bell as though he were made of no other elements then ſincere dealinge, and had not ſo much as the skill to foiſt in a lie, or to mangle and mayme a ſentence, ſpeaketh often of conſcience, and honeſt proceedinge, and of his owne free motion and liberality, entereth into a bande of ſubſcribinge, and forfaiture of his creditt, if he can be conuinced of the conrrarie. In the epiſtle of his Downefall *To all engliſhe Ieſuites, ſeminary preiſtes, &c.* thus he writeth. *In my firſte booke published in the yeare. 1593. I promiſed to yeelde if you could conuince me, either to haue alleadged any Writer cotruptly, or to haue quoted any place guylefullie, or to haue charged any author faleſly.* Yea and in the ſame place he addeth, thath he will neuer require creditt at the readers hand, ether in that booke or any other to be published hereafter, if any ſuch thinge can be proued againſt him. Vpon this foundation dependeth all the reputation of his workes, and that litle creditt which he hath gotten with his ſimple followers: for if he be ſuch a ſincere writer, as he proteſteth, and *Motiues. 18.*

ſo

so consideratiue and respectiue in the peninge of his bookes, that no suspicion of misreportinge, or corruption, can be iustlie fastned vpon him, then doth it euidently followe, that we haue greate dissentions, in matters of faith, and that our Doctors, be the bane of Catholicke doctrine, and then no marueil if he make challenge vpon challenge, and remayne vnanswered, when as not only our enimies, but also those that we take for our frendes, and relye vpon, stande in open feilde againste vs, and haue as it were sworne our destruction. But if on the contrary plaine euidence shall conuince, that he maketh no scruple of lyinge, no conscience of falsification, is not his hopocritical sanctitie double iniquitie, and Bel proued the sonne of Belial, and is not the maine piller that beareth vp al his braue buildinge, and glorious turretts ouerthrowen, and him self with his applaudinge mates, in the mideſt of their pastime, crushed, and stroken dead as the insultinge Philistians were by the seruant of god Sampson? whether this be so or no remayneth now breifly to be handled: to iustifie mine accusation, I will runn ouer a few

Iudg. 16. v. 30.

passages

passages of his late challenge, because that is of latest date, and therfore of al likelyhoode moste grateful to the reader: of whom I desier not any extraordinarie fauour, but that which none can denie to be indifferent and reasonable: and that is, as vpon my bare wordes I would not haue him to discredit Bel, and beleeue me, for that sauoured, either of partialitie, or of indiscreet kinde of proceedinge: so nether vpon his affirmation, to condemne vs, and to commend him, for that were also opposite to all equitie: but as they haue longe lent the plantife one eare, so now a litle to afforde the defendant the other; and seriouslie to to examine our depositions, and take some panies to trie the truth of our relations, and then a gods name let them thinke as the very force of proofes and allegations shal induce them, and freely speake what they thinke: and so haue a crashe at his challenginge Downefall.

I.

Pag. 40. Thus he cometh ouer the Pope. *Antonius* (quoth he) *a man of no*

3. Part. tit. 1. cap. 11 prope finem.

ſmale credit (for he was an Archbishop of the Popish stampe, and by the Pope reported for a Saint) hath these words. Reperitur tamen Martinus quintus dispensaße cum quodam qui contraxerat & consummauerit matrimonium cum quadam eius germana. Neuerthelet it is knowen that Pope Martin the fift, did dispence with one who had contracted, and consummated matrimonie, with his owne natural and ful sister, of the same father, and same mother, for so much the word (Germana, doth import. Behould here gentle reader, the excellency of holy Poperie, and if thou desiereſt more of such melodie, thou maieſt finde it in my booke of Motiues, but this is here a sufficient antepast for all our English Iesuites, and Iesuited popelinges. none are so ignorant but they knowe that only god can giue licence, to marrie a mans owne natural sister. This place he bringeth to proue (as his wordes goinge before import, and these now cited insinuate as much) that te Pope taketh vpon him that power, which is proper to god alone: and the matter as he handleth it seemeth so odious, that some no question condemne vs highlie vpon his reporte, and my self was since the cominge forth of his booke, assaulted with this very question, so markeable it is in eueri mans

eie.

cie. But as it is nothinge preiudicial to the Catholike faith, were it true, ſo beinge moſte falſe, it cannot but launce the miniſters reputation, and goare the very intralles of his beſt creditt. Firſt therfor I ſay that it is nothinge preiudicial to the catholike faith were it true: For we defend not al the particular factes of any, though Popes: we knowe that they may erre, either by wronge informacion, yea or of wilful malice. Their vniuſt actions (for which they muſt render account to god) hurte them ſelues, and their owne ſoules, catholike religion no reaſon it is they ſhould hurt though weaklinges may be ſcandalized. Glorious S. Auguſtin hauing reckned vp al the bishopps of Rome, from S. Peter to Anaſtatius, thereby to cõfounde the Donatiſt heretikes, becauſe as he ſaith. *In this order of ſucceſſion, there is none founde a Donatiſt bishop*, ſtraight wayes to ſtop the mouthes of any, that leapinge from faith to manners, might truly or falſelie haue obiected the bad life or fact of ſome Pope, he addeth theſe wordes for a ſalue: *If in theſe times any traitor ſhould haue crept into that order of Bishopps, Which is deriued from Peter him ſelfe euen to Anaſtaſius.* *Epiſt. 165. ad generoſum.*

Who now ſitteth in the ſame chaire, it should haue bin no preiudice to the church, and innocent chriſtians, for Whom our lord prouiding ſaid

Mat. 23 v. 3. *Whatſoeuer they shal ſay doe yee, but doe not thoſe thinges Which theye doe, for they ſay, and doe not.* A certaine Prelats daughter in this realme, and wel affected to the worde, by the countenance and aſſiſtance of hir father, turnd of hir olde husbād a graſing, and betooke hir ſelfe to à new, Is Bel content that this deteſtable fact should diſgrace their religion, or that vpon this we infer, that Superintendent to haue taken vpon him the power proper to god alone, or rather more (ſeing god cannot geue leaue to a woman to haue two husbandes, neither can any ſuch preſident be showen, but of brothers that married their ſiſters we haue in Adams children) Yf not: becauſe he may truly ſay, that ſuch exorbitant actions proceede not infallibly or vſually, from any ſuch luciferian conceit, but rather from paſſion or malice, which, doe not ſeldome, peruert the iudgment of men in authoritie, and make them runn headlonge in to groſſe errors: then might he very wel haue ſpared his winde, and odious declamation againſt Martin the fifth. I would

would not here wishe him to come to fiercely vpon me, for that I touch the matter so lightlie, and threaten me the bastinado, for slanderinge an Ouerseear of the gospel, for if he be so liuely and pert, let him not thinke, but that I wil stand vpon my lawful defence, and be readie to entertaine him, with Stafford law, and by S. Chad, that good Bishopp of Lincolne, I hope to make my partie good.

Secondly I tell him, that his lippes haue lashed out to lustilie, and that he hath wickedly slaundred Pope Martin, and moste perfidiously corrupted Antonius. The very title of the chapter might haue taught him, that he was in error: or at least haue giuen him a greater caueat better to consider the matter, for it is *De affinitate*: *of affinitie*: and therfore had the Pope giuen one licence to marry his owne natural sister; he had dispensed in consanguinitie, and so nothinge fittinge the matter intreated of in that chapter. But what doe I speake of error: when as monstrous malice, and extremitie of hatred againste the church, and Sea Apostolicke, made him set a broach this shameles vntruth, for

otherwiſe he would neuer haue ſmothered the wordes followinge, the witneſſes of his falſe doctrine; nor euer haue giuen a falſe gloſe and tranſlation, to thoſe which he doth cite. The truth is this: Martin the fifth diſpenſed not with one, to marry his owne naturall and full ſiſter, of the ſame father, and the ſame mother (as Belle ambleth in amplification, and troteth a lyinge pace with out all moderation) but only to continue ſtill with hir with whome he had married, and with whom he had conſummat matrimony, notwithſtandinge he had before his mariage committed fornication with hir naturall ſiſter: So that S. Anthonius ſpeaketh not any one worde of the mans owne naturall ſiſter, but of his wife, and hir naturall ſiſter. For proofe and perſpicuitiee of this point, let vs alleadge the Docters whole ſentence. *It is founde* (ſaith he) *that Pope Martin the fifth did diſpenſe with a certaine man who had contracted and conſummated matrimony with a certaine naturall ſiſter of hir, with whom he had comitted fornication; yet with great difficulty, and becauſe the matter was ſecret, and the man not fit for Religion, or to remoue into any other contrie, and ſo ſcandal would haue followed of the diuorce if it*

3. part. tit. 1. cap. 11. §. 1.

if it had beene made. Let any that is desierous of truth, by this one place, take a scantlinge of Bells holie sinceritie. Because he found S. Antonius to speake of a dispensation granted to one after he had married, and consummate matrimony with hir, whose sister before his marriage he had kuowen carnallie: and so a dispensation only in affinitie, contracted by vnlawfull copulation: (for which the Minister had he bin consulted would rather haue laughed at him for his simple scrupulositie, then thought it needfull to sue for any such fauour or grace) which did nothinge fitt his purpose; and therfore meaninge to make it in spight of all honestie to serue his turne, he hath firste corrupted the sentence by false translation, sainge *With his natural sister*, in steede of these wordes *With hir naturall sister, or the naturall sister of hir:* and although euery one can not espie his cunninge conuayance, because he suppressed the other parte of the sententе followinge, yet is it apparant ynoughe to any Gramarian: for were the latin as he turneth it, then should it not be, *cum quadam eius germana*, but, *cum quadam sua germana*: But not only such as knowe latin, but enen

thoſe alſo that haue any skill in pewter, might haue eſpied the groſſe vntruth, had he cited the whole ſentence as it is in Antonius before alleadged: and therefore to healpe out a lye, he ventured vpon corruption, and chopt away all thoſe wordes which might haue marred the market of this Geneua marchant. For had one married his owne naturall ſiſter, as Bell not ſo confidently as impudently affirmeth: then should it not haue bin truly ſaid, that he had committed fornication, but inceſt, a ſinne diſtinct in nature, and far more odious in the ſight of god: nether could the matter haue bin ſecret as Antonius ſaith it was, nor yet the ſeperation ſcandalous, but rather offenſiue to haue ſuffered them to continue together in filthie pretenſed matrimony. To conclude therfore he had not diſpenſation in reſpect of his owne naturall ſiſter, but to remaine ſtill in matrimony with that woman, whoſe naturall ſiſter he had before mariage carnally knowen. Hauinge tolde ſo notorious a lie, and holpen it out with foule falſification, he could not containe him ſelfe but crie out in the ſeale of his ſoule *Behoulde here gentle reader the excellencie*

excellencie of holie Poperie, and if thou desiereſt more of ſuch melodie, thou mayeſt finde it in my booke of Motiues. But may not I with far more reaſon deſier him to note the baſenes of his miniſterial iniquitie, that after ſuch à shamefull prancke of lyinge and falſification, ſetteth ſuch a braue face on the matter as though he were innocent and no way to be touched: And as for the melodie he ſpeaketh of, to giue him his iuſt deſerts I cannot deny but that not only his Motiues, but alſo his other bookes, be full of ſuch harmonie, lyinge, and corruption, being the ordinary muſick which this fidling miniſter ſcrapeth to thoſe that daunce after his pipe. And wheras he calleth this *a ſufficient antipaſt for all english Ieſuites and Ieſuited popelinges* (ſuch is the modeſtie of this refined ropelinge) we willinglie graunt it, to be verie ſufficient for all Catholikes, and his deuoted dependants: for vs, to take him for a wheteſtoue doctor, and pollinge preacher: for them to diſcarde him, as being the shame, diſgrace, and confuſion of the new goſpell, and a corrupt member of their congregation.

II.

PAg. 50. S. Auſten (quoth he) *proueth at lardge in ſundrie places of his Workes that voluntarie motions of concupiſcence are ſinne indeede, and trulie ſo called: In his firſt booke of Retractations he hath theſe Wordes. That which in infantes is called originall ſinne, When as yet they vſe not free arbitrement of Wil, is not abſurdly called voluntarie, becauſe beinge contracted of the euil Wil of the firſte man, it is become in ſorte hereditarie: It is not therefore falſe Which I ſaid, ſinne is an euil ſo volnntarie, that it is no Way ſinne, if it be not voluntary.*

Aug. lib. 1. Retract. cap. 13. pag. 13.

Aug. Retract. lib. 1. cap. 15. pag. 16.

Whether Bell fathereth not a notable vntruth vpon S. Auſten, when he citeth theſe wordes of his to proue that voluntarie motions of concupiſcence be ſinne indeede, and truly ſo called, I reporte me to the wordes by him alleadged: for no ſuch thinge is in them to be found, nay either my braines are not in good tune, or els S. Auſten proueth the cleane contrarie. It is a conſtant doctrine with that holie father; that ſinne is voluntarie otherwiſe no ſinne, and for as much as ſome dout might be made of originall ſinne, becauſe it ſeemeth wholy inuoluntarie;

luntarie; he affirmeth alſo that ſinne to be voluntarie and ſo concludeth generally all ſinne to be ſo: Marry a man of the miniſters learninge, may quicklie ouerthrowe vs with our owne Doctors, if by that rare skill which he hath in lyinge, when they ſay one thinge, he can without all blushinge maintayne them to ſay the contrarie. Let the reader peruſe the ſentence and ſpeake his minde freelie.

III.

PAg. 69. Diſputinge againſte the condigne meritts of workes he citeth this ſentence of a Catholicke writer Ioſephus Angleſ. *Eodem etiam modo, &c. As other holie Doctors alſo conſideringe after the ſame maner the natural valew only of good Woorkes, and perceiuinge that it is exceedinge far diſtant, from the valew and iuſt eſtimation of eternal life, ſaid Wiſely: That our Workes are not meritorious nor Worthie of eternall life, yet for the couenant and promiſe made vnto vs, the good Workes of man, With the helpe of grace, are Worthy of eternal life, and equall With it, Which for all that, that promiſe of god Which is frequent in ſcripture, ſet aſide, Were altogether vnWorthie* In 2 lib. Sent. pag. 150.

Loe the Frier granteth that al the holie fathers are a gainſt the Papiſts.

vnworthie of so great a rewarde. In theese wordes although nothinge be contained hurtfull to Catholike doctrine: Yet Bell by his Achymistical arte of chaunginge truth in to falsehoode, can gather out matter sufficient against vs. But before I passe any farther, I muste note one thinge breiflie, and that is, whereas Ioseph is dedicatinge his bookes to the Pope, speaketh of kissinge his holines feete, this minister not only out of all season mencioneth it in this place, but is at it againe and againe, as some wise folke there be, which if they get a worde by the end, will hardlie let it goe, but like a bell still iangle the same tune. Doth not him selfe confesse that Iustinian the Emperour nine hundred yeeres agoe kissed the Pope *Constantius* feete: and is it not well knowen, that Alexander the great, fell downe at the feete of Iaddas high Preiste of the Iewes: and S. Austen reporteth how the people in his time did the like before the feete of bishopps. all which considered (to omitt what adoration is giuen to temporall princes) I maruell that it should seeme so straung a thinge to one of Bells readinge and learninge, that a religious bishop

Saruey pag. 487. Genebrardus in Chrō. Anni Christi 32. De verbis Apostoli Sermo 18.

bishop should submit him selfe to kisse the Popes feete: Ynoughe of this: Let vs now see what he gathereth out of Iosephus wordes against vs. In the margent of his booke this wholesome note is painted. *Loe this Frier graunteth that all the holie fathers are against the Papistes.* It should haue bene long ynoughe before a man of ordinarie capacitie, could euer haue obserued any such point in Iosephus discourse. But take heede whilst yee liue, when such a turn-coate as he is cometh to tosse and turne ouer a sentence: for he can not only inferr, that which is true, but with as great facilitie gather that also which is false: Be it knowen to him, that he belieth Iosephus, for no such thinge as he noteth can be wroung, racked, or coniured out of his wordes: Let them be viewed and pondered by the discreete reader, and I leaue it to his iudgment whether he graunteth any such thinge, or no. The fathers saith Bell, out of the testimonie of Iosephus confesse that good workes accordinge to their naturall valew, be not meritorious of eternall life. What is this against vs? Doe not all Catholikes graunt as much, when they acknowledge that

that they receiue all their efficacie of workinge from gods grace: which doctrine of ours he may learne out of the councell of Trent, where it is handled at lardge: False therfore it is that ether the fathers be against vs, or that Angles granteth any such thinge.

IIII.

PAg. 115. Our petye Pygmie will needes be wraſtlinge with Hercules club; that is, Bell bicker with Bellarmine, *impar congreſſus Achilli*; The poore man might doe far better and vviſer, to keepe his teeth to be agents for his bellie vvhich he loueth vvell, then to endanger them vpon ſo roughe a file. And vvhat a gods name is his quarell againſte that learned prelate. Marry (quoth he) *Theſe are his expreſſe vvordes: But in the neẅ Teſtament becauſe Chriſt had fulfilled the figures and the prophecies, although e many doe not vnderſtād the ſentences of the ſcriptures, yet doe they vnderſtand the myſteries of our redemption, euen the comon countrie fellovves and the verie vvomen. Thus vvriteth our Ieſuit, affirming that euen vvomen and the verie ruſtickes of the countrie, doe vnderſtand the ſcriptures, ſo far forth as pertaineth*

De verbo Dei lib. 3. cap. 2. tom. 1.

pertaineth to the misteries of their redemption. Yf the minister doe no better keepe his handes from pickinge and stealinge, then he doth his tounge from euill speakinge, lyinge, and slaundringe, to vse the phrase of their cathechisme, he might far more iustly be called in question, for the vnlavvfull vse of his fingers, then he did the seruinge man at Thirske about suspition of Seminary affaires: For I giue him to vnderstand (though no great nevves) that he belieth Bellarmin: He saith not that vvoemen and rustikes *doe vnderstand the scriptures so far forth as pertaineth to the misteries of their redemption*. Nay he saith the contrarie in the vvordes by him alleadged, *Although many* (quoth he) *vnderstand not the sentences of the scriptures*. In vvhich number, I thinke rustickes and vvomen must be contayned. Yf then they vnderstand not the sentences of the scriptures as Bellarmin affirmeth hovv doe they vnderstand the scriptures so far forth as pertaineth to the misteries of their redemption. Was there euer knovven a more gallant gospeller, that dareth thus to practise his godles occupation though all the tovvne looke on. Yea but Bellarmin saith that contrie fellovves

and

and vvomen vnderſtand the miſteries of our redemption: vvhat then? is there no meanes to attaine that knovvledg, but but by readinge and vnderſtandinge of the ſcriptures? yf ſo, vvoe be to them that can not reade at all, no ſmale part of the chriſtian vvorld. vvho knovveth not that ignorant people learne better the miſteries of their redemption, by the inſtruction of their Paſtors, dilligence of parents, and helpe of good cathechiſmes, then by fiſhinge for it by their ovvne labour, out of the profound ſea of ſacred ſcripture, vvhere they may ſooner for lack of skill be drovvned in the depth of errors, then by them ſelues finde out the liuely vvaters of true doctrine; vvould to god to much experience in theſe vnrulie times, taught vs not this to be too true a leſſon, The lamentable ſtorie of Hacket that quintiſſentiall Puritan and a great bible beater, may vvarne all *to be Wiſe vnto ſobrietie* as. S. Paul vvisheth; and alſo vvhat ruine of ſoules, and daunger to common vveales, doth ariſe, by generally ſufferinge, yea and animatinge all ſortes of people, tag and rag to learne the miſteries of their redemption out of the ſcripture, and to examin

Rom. 12. v. 3.

examin the doctrin forsooth of Fathers, & councells, by that rule & touchstone, as Iohn Caluin prescribeth.

V.

PAg. 130. *Many Papistes* (quoth he) *are so blinded and besotted with vnsauorie traditions, and superstitious illusions, that they deeme it a greater sinne to eate fleash in Lent, then to commit adulterie, murder, or periurie.* Seinge moste certaine it is that these fowle sinnes of adulterie, murder, and periurie, be forbidden by the law of god, no necessitie occurringe or circumstance what soeuer, giueinge any leaue to commit any one of these sinnes: and that the fast of Lent ordained only by a positiue law of the Apostles, from which many for age, sicknes, and other causes, may be iustly excused; and this so well knowen, that no dout can be made thereof, what a creature is Bell, that vttereth so notable an vntruth, bringinge not so much as any colourable ground to support it, but his bare word, and the emptie blast of his owne mouth. Should I tell him that certaine reformed Protestants, otherwise called

Preciſians, came daylie to a winter morning lecture, where after other preparatiue diſcourſes, when the mot was giuen by the preacher, and the text of *Multiplicamini* proclaimed, candles were put out, and that they frequented this exerciſe, fare more dilligently then they obſerued the Lenten faſt: and brought nothinge to iuſtifie my relation, how would he take me vp for halting. Yea I am verily perſwaded, that albeit, I should ſay that ſuch a thinge hapned in a principall towne in Barkshire, addinge alſo that the miniſter vpon the breakinge forth of the matter fearinge perſecution for the teſtimonie of a good conſcience, fled a way towardes Oxford, and venturinge with his horſe to take the water, becauſe he had haſte in his way, and could not expect a boate, was there drowned, that he would not make any great ſcruple notwithſtandinge theſe particularities to giue me the lie. Let him then with far more reaſon quietly diſgeſt it him ſelfe. His odious tearmes of *blinded, and beſotted, vnſauorie traditions, and ſuperſtitious illuſions*, muſt be pardoned: Some haue ſuch a defect of nature, that they can not ſpeake vnles thy ſtammer:

and

and Sir Thomas ſuch an imperfection of grace, that except he rayle and lie he can write nothinge. S. Hierom calleth the Lenton faſt a *tradition of the Apoſtles.* though it pleaſeth him to call it an *vnſauorie tradition* ſo litle doth it like him, and to ſay truth, the old tradition commandinge ſo longe abſtinence from fleashe, can not but be to the miniſters mouth ſower and vnſauorie: and the new Geneua fashion that geueth leaue by the libertie of the goſpell to eate fleash at all times, is far more ſauorie, tothſome, and pleaſant.

Epiſt. ad Marcellum aduerſus Montanum.

VI.

THus much out of the Downe fall: now for a packinge blowe one bout more and ſo an end. In this booke of his which he published the laſt yeare 1603 (and coupled it together with his Goulden ballance) the good man ſeemeth to be much netled, and the waters of his patience ſo troubled, and shaken, that they be not yet queit and cleere: for a certaine Catholike author (in a booke intituled *A Detection &c.* written againſt Maſter Sutcliff, and Maſter

willet) vnder the letters of E. O. gaue him but a litle item by the way, notinge a certaine palpable contradiction in his Surueye: to wit that he saith in one place, that the *bishops of Rome, vntil the dayes of S. Austen, and long after, were very godlie men, and taught the same doctrine that S. Peter had done before them*, and yet in an other place mainteineth, *that Pope Siricius was seduced by Sathan, published wicked doctrine, and taught the flat doctrine of the diuells: and Pope Sozimus falsified the decrees of the Nicen councel: so to mainteine the vsurped primacie of the church of Rome*. seing both these Popes liued in S. Augustins time. To deliuer him selfe from this disgracious shakell which much hindereth his goinge, he fetcheth many crosse capers, tumbleth like a pig in a poke, but he is so hampered, that the more he strugleth the more fast is he caught, the holes are so straight and him selfe so big that there is is no creepinge out, well may he thrust his head forth, as his brother Eaton the minister by Hounslowe, did vpon the pillerie in London, for teachinge his daughter a wrong lesson, but no possibility of escapinge appeereth. Many soueraigne

Suruey pag. 193.

Suruey pag. 228. & 230.

Suruey pag. 488.

solucions

ſolucions forſooth, and diuers plaiſters of I-ſayes, are applied to cure the wounde, but all in vaine, for it feſtereth more and more, without all hope of amendment. Bad tinkers ſtop one heale, ad make an other. Bell is ſo cuninge a worke man, that he hath both left the olde leakinge ſtil, and made diuers new. I touch this point now breiflie, better oportunitie hereafter will be offered further to examin this matter, when god willinge all his bucklers of defence, shall be beaten vpon his owne face. At this preſent I will giue the reader a short viewe, of the great dexteritie he hath in anſweringe; and the wonderfull facilitie in lyinge and the great pleaſure he ſeemeth to take in that occupation, inſiſtinge ſo much vpon that, and amplifienge it at lardg, as if he had either conſcience in his ſoule or blood in his cheekes, he would neuer for shame once haue mentioned. I will cite all his wordes at full, that no iuſt cauſe of complaint be giuen: In his third chapter the title wherof is. *Of the notorious lies of E. O.* thus he declaimeth. *Pope Siricius* (as Thomas Bell affirmeth) *Was ſeduced by Sathan, publiſhed Wicked doctrine, and*

taught the flat doctrine of the diuel: These are the expresse Wordes of E. O. Whom (as it seemeth) the diuel did euen then posesse When he vttered them. For not one of these Wordes (TAVGT THE FLAT DOCTRINE OF THE DIVEL) can be found in my Surney, in the place Which E. O. hath quoted, but these Wordes Which of purpose he did omitt (prohibited mariage as an vnlawful thinge) This therefor is a notorius, and a most malicious lie, It is a lye in graine, and that a knocker (to vse his owne Wordes else where) adorned With the name of the diuell, to giue the more grace vnto it; And that worthelie, because the diuel is the Architect and chiefe Worckman in that art and occupation. Here is a greueous complaint put vp against E. O. for that he hath slaundred the minister, and vttered *a notorious and moste malicious lie, a lie in graine and a knocker, adorned With the name of the diuell, &c.* and the lye consisteth in this point, because E. O. chardgeth Bell as though he should say that Siricius *taught the flatt doctrine of the diuele,* none of which wordes as he affirmeth can be found in his Surueye in the place which E. O. hath quoted: and this iniurie he reputeth for a fault of no smale qualitie when he writeth *that the*

But they are found.

deuile

deuile as it ſeemeth did euen then poſſeſſe him when he vttered them. A greuous crime doutles, that in his ſeeminge opinion deſerued ſo ſuddaine and ſeuere a punishment, or els he preſumeth much vpon the diueles friendſhip, when he is readie to conceiue that for a trifelinge iniurie offered to his miniſterſhip he tooke the matter ſo hotely, as to proſecute it in ſuch terrible reuenging maner. But now nothwithſtandinge all this bitter and fearfull exclamation, what if theſe wordes be found in his Surueye and in that verie place which E. O. hath noted vpon whom them doth the notorious and malicious lye fall, whoſe coate is died and marked with the lye in graine, whoſe credit doth the knockinge lye batter and beate, and whoſe tenement moſte like to giue the diuele intertainment? That the ſaid Siricius *Was ſeduced by Sathan, and publiſhed wicked doctrine* he denieth not: why I beſeech him is there any ſuch great difference betwixt theſe wordes which he graunteth and thoſe other which he doth not graunt, that he should mount vp into ſuch extrauagant tearmes, let them be indifferently pondered, and

they expreſſe the verie ſame meaninge for is it not trulie verified of him that he doth *teach the flatt doctrine of the diuele*, of whom it is confeſſed that, *he Was ſeduced by Sathan and published Wicked doctrine*. Put them into an equall ballance, and a dram of difference in ſence and true conſtruction, wil not be found, for Bell is no nere allied to the rineged miniſter of Baſchall then Sathan is to the diuile. Theſe are vaine ſhiftes, idle vagaries, & a cuninge wheelinge from the matter, cries out Sir Thomas: To the point, shew the foreſaid wordes, or els E. O. remaineth cõuicted of notorious lyinge, and I in the back houſe ditch for takinge his parte: ſeeing he is ſo short and ſo cutted, to take away all cauilles, and to chamber the clapper of his runinge red rag. I tell him that for the wordes wherewith Bell is chardged, two places of his Surueye are quoted: to witt pag. 228. and 230. and in the firſt quotation of 228. be thoſe wordes found which he admitteth, and in the next of 230. is that ſentence regiſtred which he denieth vtterlie euer to haue ſpoken. for reuellinge at Siricius for callinge, not holie wedlocke as he faith (he muſt take

take an heare from his beard which had he done ſo often as he hath ouerreached, he had bin a balde miniſter longe ſince) but the filthie yoakinge and pretenſed mariage of Preiſtes *the pollution of carnall concupiſcence*: he exclameth againſt him in this manner. *I add hereunto that this is the flatt doctrine of the diuele, and S. Paul is my verie Witnes herein.* I report me now to his deuoted dependants whether his witts were at home, when he medled, with ſuch hot and dangerous edge tooles, as haue pitifully hurt and ſcaled his owne fingers, or what diſcretion, shame, or modeſtie he had, to purſue his aduerſarie with ſo full mouth and ſtrong a crie of wordes in vvhich the diuele alſo had his part: ſo vainlie to vaunt of his ſincere proceedinge, ſo deſperatly to deny any of theſe vvordes *taught the flatt doctrine of the diuele*, to be in the place quoted: and confidently to chardge his aduerſarie vvith a notorious lye: vvhen he had more reaſon to haue commanded his tounge ſilence ſeeing it hath found out his ovvne confuſion, neuer to haue preached of ſinceritie, vvhen he plaide the cunny catchinge companion: nor

euer to haue called an other in queſtion for lyinge, him ſelfe in that very place not only venturinge vpon an vntruth, but alſo in that verie ſame thinge, which as a notorious lye he obiecteth to an other. As for S. Paul where he vvould haue his vvitnes, he may talke is pleaſure and ſay vvhat he liſt, but he may ſooner ſpend all his penſions in *Sub-penas*, then euer bringe that bleſſed Apoſtle to depoſe in his ſide for the lawfull mariage of vowed Preiſtes and religious perſons. The teſtimonie of their owne corrupt conſcience yea and of their cõcupiſcence they may haue: the authoritie of any Apoſtle, or authenticall auncient writer, they are neuer able to produce.

And thus much breiflie for a ſample cutt of as it were from the mayne webbe intended. No difficultie had it beene to haue ranged more plentifully, after the ſame maner both in theſe and other his bookes. But my purpoſe was only at this time to giue a taſt not to furnishe a formall bankett: theſe few paſſages, ſhall I hope for this preſent giue the gentle reader deſierous of truth, ſufficient content: being as it were the two meſſengers *Chuſy* and *Achimaas* to bring

3. Reg. 18.

newes

newes of the ouerthrowe of this glorious Abſalon, who hath as shamefully apoſtated from his vocation, and waged war againſt his mother the church, as euer did that graceles impe reuolte from his naturall alleigaunce, and tooke armes againſt his father the kinge: the mayne battayle heauenlie grace aſiſtinge me shall with conuenient ſpeede followe after. God that willeth not the death of a ſinner, put into the hartes of all ſuch Proteſtaunts as loue truth and deteſt falshoode: deſier ſaluation with Chriſt and his Sanites, and tremble at eternall damnation with. the diuele and his angelles, carefully to ſeeke for the knowledg of the pure, auncient, and Apoſtolike faith, Zealouſly when it is found to keepe and imbrace it, and conſtantly to liue aud dye in the profeſſion of the ſame. B. C.

FINIS.

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